

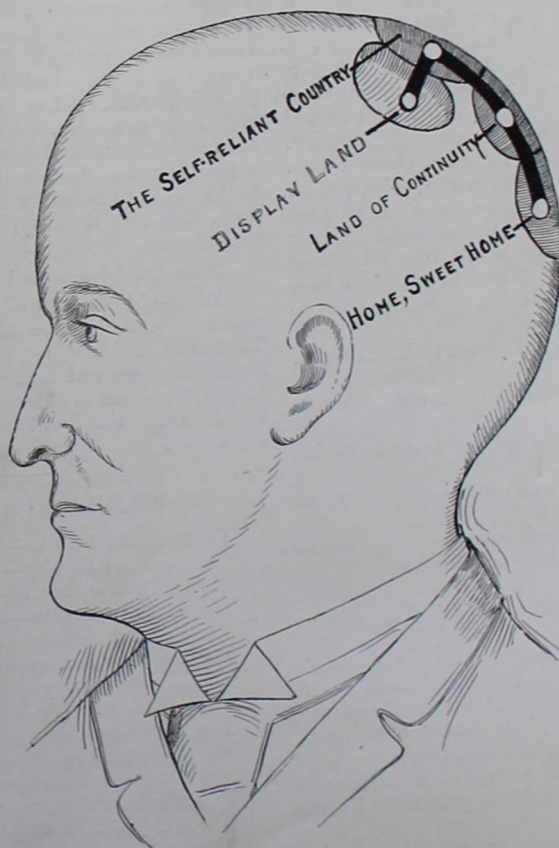
# HUMAN FACULTY



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A TRIP AROUND THE HUMAN WORLD.

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## START RIGHT.

By far the best thing in the world is to be born with those faculties in the lead that will *cause* one to form habits of patience, courage, reason, self-control, kindness and self-reliance. The next best thing is to *develop* these faculties, if not predominant at birth, till they are in the lead. Just so certainly as certain faculties predominate in the mental constitution or mind, will there be habits formed that will help one to live *happily, healthfully and successfully*. All kinds of habits are made by faculties strong or weak. All should be started out on the sea of life under the right faculties. No one should start out under the guidance of Cautiousness, nor Approbativeness, nor Amativeness, nor Acquisitiveness, nor Alimentiveness. No child should be permitted to start in life with either of these faculties predominant. If any child does start under these faculties it will form a habit of misery if not of disease and death. These five faculties have produced immeasurable misery. It would be impossible to tell how much disease they have caused.

Predominant Cautiousness will cause one to form a timid, nervous, cowardly habit.

Predominant Approbativeness will cause one to form a sensitive, jealous, nervous habit.

Predominant Amativeness will cause one to form an immoral, sensual self-debasing habit.

Predominant Acquisitiveness will cause one to form an avaricious, grasping, cheating habit.

Predominant Alimentiveness will cause one to form an intemperate habit of eating, drinking or smoking.

None of these habits are healthy. None are cheerful. None lead to happiness and long life. All such are serious obstacles in the pathway to success.

They should not be. They need not be. A thorough knowledge of the number and nature of the faculties of which we are composed will enable us to regulate these *dangerous* faculties. They are good—in their places—which is always subordinate to the higher and more intelligent ones.

All parents should be as well acquainted with the elements of a child's mind as they are usually acquainted with the letters of an alphabet.

They should not only know the nature of each one, but they should know very certainly the danger in permitting children to grow up with certain faculties, as mentioned, in the lead.

In this way they can do infinitely more for the success, happiness and health of their children than in any other way.

## BORROWING TROUBLE.

Borrowing trouble is all a matter of faculty—*predominant* faculty—certain faculties borrow trouble and certain other faculties don't. They *cannot* because they are not constituted that way.

Think of Hope borrowing trouble, or Causality, or Self-Esteem. We repeat, it is a question of what faculties are in control. Some faculties have to be uppermost or in command in all our wakeful hours. Happy, the man or woman who has inherited the right or cheerful faculties in a predominant degree. There is no need of anyone with ordinary intelligence staying in a mental condition which causes him to borrow trouble. All can get out and stay out. The way to get out is to get *under*—under the other faculties—those faculties that will take things as they come and make the best of them. There are such faculties—and what is more important—we can learn which ones they are and get under their good influences.

All ought to understand, however, that there are only a few faculties that like to borrow and particularly—trouble. Being so few they should not rule. The majority should decide and not the minority—especially the very small minority.

The few borrowing faculties are Cautiousness, Approbativeness, Vitativeness and Acquisitiveness—without these no one could borrow any trouble whatever. All then that is necessary to control this disposition is to control these four faculties. There are thirty-eight others to pit against this misery-making quartet. All should further understand that these four faculties have no sense—that is they are only blind-as-a-bat feelings. To let these four faculties run the mental machinery and down the other thirty-eight is *supremely foolish*. That these four, miserable, complaining, shrinking, cowardly, selfish, blind faculties should control the rest of the mental constitution—is unfair, unnatural, abnormal, unwise, destructive, dangerous and *unhuman*. To be human is to be under the direction of Comparison, Causality, Hope, Spirituality, Conscientiousness, Firmness and Self-Esteem.

These faculties *never* borrow any trouble.

All should be as well acquainted with the faculties of which they are composed as they are with their fingers. Then they will not let a few blind, lower-grade faculties make their own and many others' lives miserable. Then they will get out of this mental condition by getting under the faculties that will make them healthy, happy and successful.

## PECULIARITIES OF FACULTIES.

The LONGEST faculty—Continuity.

The RANKEST faculty—Approbativeness.

The BITTEREST faculty—Destructiveness.

The FATTEST faculty—Alimentiveness.

The BIGGEST faculty—Self-Esteem.

The WHITEST faculty—Conscientiousness.

The BLUEST faculty—Cautiousness.

The OLDEST faculty—Veneration.

The YOUNGEST faculty—Parental Love.

The GRANDDEST faculty—Sublimity.

The PRETTIEST faculty—Ideality.

The SAUCIEST faculty—Combativeness.

The WINGIEST faculty—Spirituality.

The JOLLIEST faculty—Mirthfulness.

Why shouldn't all know the elements of their own nature?

Why treat a human defect in general when he can be treated so much better in particular.





## THE PSYCHOLOGY OF BROAD HEADS.

### THE PSYCHOLOGY OF BROAD HEADS.

Explanation and Illustration of a Principle that Runs Through Both the Animal and Human Kingdoms.

#### The SURVIVAL of the STRONGEST.

A racial principle! Such is the one illustrated above. It is a racial fact because it is *common* to every race known. It extends throughout the entire animal kingdom, also. The secret of it is to be found in the *localization of faculties*. Human faculties are not located *just anywhere*. They do not vary any more in location than do the eyes, nose, mouth and ears. We know where to look for the ears. We might know where to look for the *savage, destructive, carnivorous* elements of human nature just as well. They have a *certain* location. They are never found elsewhere. Their localization is in the *temporal lobes* of the brain and *never* elsewhere. Externally they cover the middle side-head in which the tip of the ear is about the center. They therefore give *width* to the head *directly through from one ear to the other*. Broad heads mean *something definite and fundamental*. The fundamental faculties localized in the temporal lobes are *Alimentiveness, Acquisitiveness, Destructiveness, Secretiveness, Combativeness and Vitativeness*.

These six elemental faculties embrace in their nature all

appetite, avarice, savagery, cannibalism, malice, venom, cunning, stealth, pugilism and tenacity of life. They constitute the *predominant nature* of the *carnivora* or that which determines a *natural class* of animals from other classes like the *herbivora* and *granivora*.

No animal could be *carnivorous* in nature without a *dominant* degree of these selfish elements. They are predominant in the eagle, lion, tiger, hawk, catfish, fox, hyena, rat, owl, butcher-bird, king-bird, shark, alligator, snapping turtle, wolf, swordfish, all poisonous snakes like the cobra, moccasin and rattlesnake and in all *biting* flies.

All of these have broad heads. In fact, any animal that has more brain in the temporal lobes than elsewhere will be *vicious* and *carnivorous*.

The first contrast illustrated is one of a positive, selfish business man and his clerk. Notice these closely. Such contrasts are very common. The broad-headed merchant or banker accumulates property, while his clerk does not. One becomes a millionaire while the other works for a small salary all his life. One is selfish, avaricious, aggressive, cunning, forceful, while the other is extravagant, frank, negative and dependent.

The Indian and Negro furnish a very good contrast in width of head and in corresponding character. The "Indian



problem" lies right here. They are very hard to subdue and civilize. Why?

Because they have a *predominant* degree of these selfish propensities. They are *savage* and *cunning* by virtue of two faculties Destructiveness and Secretiveness.

The Negro does not have a dominant degree of either of these.

He is not a natural hunter like the Indian with his dominant Destructiveness and Secretiveness. Having a less degree of these six faculties than the Indian he can be *enslaved*. Otherwise he could not. Their heads *positively* demonstrate this.

The bulldog and the hound offer a remarkable contrast in *head formation* and just as much in *mental disposition*. It is not a question primarily of head formation, because head formation is *primarily* a question of the *relative development* of the forty-two faculties. It is always a question of which faculties *predominate* in the mental constitution.

The two snakes furnish another good demonstration of the principle. The broad-headed cobra is deadly while the narrow-headed house-snake is harmless.

Poisonous insects and biting flies have broad heads and *spread their wings*.

The eagle and the stork differ in width of head and correspondingly in fierceness.

Such living contrasts are demonstrations. The principle could be carried out at great length.

These six selfish elements constitute the *fundamental psychology* of broad heads. They perfectly explain the *carnivorous* and *destructive* side of human nature. Alimentiveness is the elemental faculty of appetite. When united with Destructiveness there will be the destructive nature that enables man or beast to *slay* and *eat*. There is no other source for this nature. Every savage man and carnivorous animal is positive proof of this. All that is necessary to prove it is to learn the localization of these two primitive elements and observe both animal and human heads.

The instinctive desire to "lay by" or "store away" for future use comes from the faculty of Acquisitiveness. This is found in the squirrel, who instinctively stores away nuts and corn for the winter. It is strong in the German and the Yankee.

When cunning is necessary to get food the faculty of Secretiveness is called into action, as may be seen in fox, wolf and weasel.

One of the principal reasons why broad-headed animals and humans are more difficult to kill than narrow-headed animals and humans is found in the faculty of Vitativeness, which has its location in the brain under the mastoid bones, located directly behind the ears. This is the central element of physical "constitution." It gives great resistance to disease and tenacity of life. All broad-headed animals have a large degree of it. They defend their lives to the last. They "die hard." In contests of endurance during plagues, famines and privations they always survive the longest.

If an animal has courage, then Combativeness will be found largely developed. The lion, tiger, dog and eagle have this faculty strong.

When all of these six faculties are predominant in man his head will show it very strikingly by great width and *general expansion* of the sides of the head, extending about an inch and one-half forward of the ear, two inches above and one and a half back. This will cover the external head territory of these selfish faculties.

Their *individual* localization can be overwhelmingly demonstrated.

Their nature can be clearly understood. Hence the psychology of broad heads may be reduced to simplicity.

This principle has had much to do with the history and progress of the race. It has much to do with the same right

now. It should be perfectly understood by teacher, preacher, reformer, statesman, philosopher and all. It should be understood elementally. Broad heads then will mean something fundamental. They will be understood. They will be understood as being broad because the six selfish faculties heretofore named have their *brain centers* in the *temporal lobes* of the brain and *develop* these lobes and necessarily *make heads broad* when they are strong in man or animal.

#### THE SAME SUBJECT—BY GEORGE SEAMENS.

Why is it that in all forms of animal species the width of head or other parts is a sure indication of more than unusual strength, endurance or ferocity? Though probably none of us can give answer to this query, we all must admit that in this very width there is an underlying principle that is worthy of serious consideration. In this width there seems to lurk the principle of self, of aggression and of vitality. This same theory applied to narrowness of parts is almost universally regarded as indicating weakness. For instance, the narrow brow, narrowness between the eyes, narrowness of shoulders in women, narrowness of hips, all these are regarded as portraying an absence of some quality of strength.

In the accompanying sketch the reader will observe the heads in the upper left hand corner of the group. The head on the left is a fair representative of the old money bags type. It portrays an aggressive, acquisitive, persevering and self-reliant individual. He is of the Carnegie, Vanderbilt, Armour mold. From his very beginning it was almost a certainty that he would develop into a great financier.

The narrow-headed figure at his right we will designate as his clerk. He is the style of man who would probably always be a clerk. He will ever play second fiddle. He would never have the independence or courage to step out from under the protecting wing of his employer. He lacks force.

Observe in the next two sketches the breadth of the typical Indian head as compared with that of the negro. Reflect, then, on the Indian's endurance, his stoical immobility when subjected to most excruciating torture; his intrepidity, his indomitable spirit that resisted all attempts to force on to him the fetters of slavery. No so with the negro, however; he was easily subjugated; he allowed himself to be oppressed and trampled upon without ever making any great resistance. Observe the grim, wide head of the bulldog as compared with the long and slender one of the inoffensive greyhound.

Compare in width the heads of the eagle, hawk and owl with those of the dove, stork and fowl.

The venomous snake can always be detected owing to the much greater width of its head. The narrow-headed snake is almost invariably harmless. Who has not marveled at the endurance of the wide-headed catfish and bullhead, that will survive for hours under conditions that soon are fatal to others of the finny tribe?

#### ANTHROPOLOGY.

Phrenology is the science of the human faculties: All of the essential ones have been discovered. To comprehend the nature, powers and relations of these is to thoroughly understand anatomy, physiology, biology, morphology, temperament, physiognomy, quality and psychology, because all of these are the direct productions of the human faculties.

Phrenology is at least ninety per cent more comprehensive than many give it credit for.

It can be very justly called Anthropology. It is the science of man in the most fundamental, natural, broad, comprehensive sense.

We affirm this with a very complete comprehension of just what we are saying.

In brief, everything physical and mental is *embodied* in true phrenology.



## A TRIP AROUND THE HUMAN WORLD.

Its Countries, Peoples, Characteristics and Customs.

BY THE EDITOR.

One bright morning in 1879 I very *reluctantly* left home (Inhabitiveness) to make the most original and unique trip probably ever made by man—a trip around the *human world*. At least one other world had been circumnavigated by man and found to be very interesting. I was starting around a very different world—a world the great majority have a very indefinite knowledge of. It is true some great explorations had been made upon this world. Explorers Gall, Spurzheim and Combe had made extensive explorations and great discoveries concerning it. They had discovered several countries and many important towns and cities. They had left quite accurate maps of their discoveries. They had not only *located* these countries and cities but had also described with much accuracy and detail the character, customs and institutions of the different cities. While this knowledge has long been accessible to the inhabitants of the *mundane* world, yet the great majority had failed to make themselves acquainted with it and hence little realized its tremendous value. With this fact fully before me and a great innate desire (Human Nature) to study all kinds of human character I had long been preparing for my trip. I had determined to make it so carefully, definitely and completely that all could *wholly* depend upon it. After twenty years of unbroken travel, arduous labor and thorough study I succeeded in making the circuit—of *circumnavigating the human world*.

Fortunately I got home with all my maps. These may be relied upon. I had no "ax to grind" in this great undertaking. I was wholly in search of truth. Being fully aware in advance that scientific minds would have little confidence in my report if I depended upon memory (which by the way is not a single faculty) I carefully and fully put upon paper at the time all my observations and discoveries. These I have carefully reviewed and arranged in systematic form. I sincerely hope they will be accepted in the spirit in which they were written.

Little did I realize that it would take twenty long years to go *once* around the human world. I never really tired, however. I was in love with my effort. Interest never slackened. I often got physically tired but mentally never. I found it the most thrilling experience of my varied life. Monotony was out of the question. I had but to enter a new country or city to find an absolutely different class of people with different customs and institutions. A sudden change from Constantinople to Chicago would afford only a dull hint of the difference I found in the nature of the inhabitants of the various cities I passed through. If "variety is the spice of life" my trip was a spicy one in reality. The *entirely different nature* of the various *natural divisions* of the human world has heretofore not received the attention it deserves. Much confusion has resulted therefrom. Attempts have been made to formulate systems of theology, education and government for the inhabitants of these different cities of the human world without taking under consideration their fundamental difference of nature. All such efforts can be only partly successful. The proper treatment of any human world question can only be decided upon by exact knowledge of the *fundamental nature* of each *natural division* of this world.

This knowledge I here try to give in the most candid, simple and accurate manner.

From the great explorers previously mentioned I had learned much of the geography and inhabitants of the human world. Hence, so well as I could, I mapped out my route in advance. I determined to make the most of my trip. To select a route that would enable me to do this was no easy

task. After days of study of all the maps obtainable and of the probable influence upon me of the different climates I must pass through, I finally decided upon a revisional route. To make the first trip around the human world I realized would be full of more danger and difficulty than Captain Cook's first trip around our material world.

At last I was ready. The time had come for me to start. While it was not very difficult for me to decide to undertake the trip, yet strive as hard as I would I could not succeed in getting the consent of all of my forty-two faculties. Inhabitiveness, Cautiousness, Conjugal Love, Veneration, Friendship and Parental Love very earnestly begged me to stay. Cautiousness tried to scare me out of it. I had a good, strong faculty of Combativeness, however, and he failed. The most trying part was to break away from Conjugal Love and Parental Love. (I was a married man with three children.) They would not listen to reason and clung to me with almost frantic affection. Somehow, I at last succeeded in starting.

In considering the last route I had made note of the fact that it might be a very long journey. Although I did not know the distance around this world nor how long it would take me to go around, I did know that it was a very difficult undertaking and that I had better take the precaution to visit those places that would fill me with momentum enough to take me entirely around against any and all opposition.

Very fortunately there is located near my home, a country that produces one of the most essential ingredients of continuous progress. This country is called Continuity. I therefore started directly for this country. The accompanying map has been drawn very carefully. It shows very exactly the location of my home (Inhabitiveness) and my route to the "land of continuation."

When I neared this country I could tell by the steady blow of the wind that I was getting close. It is a very peculiar country. I mean that it is very different from my home country. It is true that there is a great deal of inertia in the land of Inhabitiveness. The latter is a very settled place. Few of the inhabitants move till they depart for "Overthere." Nevertheless the contrast was great between the two peoples and their climates. The first inhabitant of Continuity I met was very absent-minded. He bore an air of concentration. His mind seemed to be wholly occupied with some one subject. He did not notice me. If I had not started on my trip with the specific purpose of making a very fundamental study of the nature of each country I would have passed on and left him "alone in his glory"—Continuity. Not wishing to startle him I dropped my cane. This failing to awaken him, I coughed. The sound of a strange human voice aroused him from his absent-minded focalization of his faculties upon a single theme. He turned and looked and spoke but did not beg my pardon nor seem to want to. In fact he was somewhat irritated because he had been interrupted in his meditation.

I began very soon to feel the effect of the *distinct* atmosphere of this country.

I was very glad I had *started right*—for I found that if one *started wrong* in this country he was very liable to *continue* going that way. In fact there were many cases of *insanity here*. There was not enough variety. While all worked very *steadily* they did not seem to accomplish much *because they never got through*. Everything seemed to be *going on but never ending*.

I had not been here long till I was saturated with the desire common to all—*continuation along the line started upon*. I felt capable of *continuing long enough* to go round three worlds. So I *continued* my journey.

While I found no difficulty in continuing I did feel a little want of self-confidence. Hence, I concluded it would be a capital plan to next visit the *important* country of Self-Esteem. A particularly *self-reliant* feeling began to creep



over me. My lungs began to *expand*. My head wanted to *go back* more fully and easily. In fact everything seemed to be easy. All diffidence left me. I regarded myself a very able man. No undertaking felt too big nor too difficult for be easy. This seemed to be the *common* feeling of all the inhabitants of this dignified country. It was in the very atmosphere. Nobody appeared discouraged nor bashful. Truly it was the most bracing place I was ever in.

Everyone appeared to be self-reliant. I learned this immediately on entering the country for no one offered to help me. They did not seem to be a selfish people either. It just seemed to be their way. I did not mind it much after I had been there a day or two. Self-reliance seemed to be contagious. The people were larger and much healthier than in the country of Continuity. There was almost a total absence of certain diseases. Good health was well-nigh universal. This interested me very much. I decided to stay here a while and make a very thorough study of this important people and their customs, diseases and institutions.

They did not appear to be in a hurry. Nervousness was unknown to them. They knew, but hardly felt that they had nervous systems. During all my stay among them I never saw a single bashful man. Embarrassment was unknown. While they were self-reliant they were not bold. There was no rivalry. Each one seemed to be "a law unto himself." Another disease they knew nothing of was insomnia. Consumption was very rare. Good lungs seemed to prevail. Everyone acted naturally and all dressed well but there was no rule. Style was unknown. A "fad" had never broken out among them. I saw plenty of tailor shops but no "Stylish Tailors" on the front. Instead, plain "Merchant Tailor."

The number of children in a family averaged about seven. Universal prosperity was apparent. Jealousy and envy were utterly unknown to them. Another very noticeable thing was the great absence of *Doctors, Lawyers and Ministers*. They had good schools, however, and while not very progressive, they were comparatively happy and healthy.

After remaining a few days I felt *positively self-reliant*, and having secured all the information I desired and made a good map of the country, I proceeded on my way. I found it the easiest thing in the world to decide now. After looking over the maps of the earlier explorers I immediately decided I was strong enough to visit the ambitious country of display, commonly known by the name of Approbation. Being fully charged with self-respect I felt confident of resisting all of the temptations to envy, jealousy, vanity and exhibition to be met with in this country. To reach it I had to change my course very abruptly, for strange as it may seem this country lies right along the side of the independent country of Self-reliance.

The first indication I had of my approach to its border was a "runner" for one of the hotels in its principal city. In the last visited country they did not employ such at all. The next indication to be seen was the "sky-scrapers." On getting off the train I found myself surrounded by elegant carriages with liveried drivers and "representatives." Rivalry and competition was in the very air.

Everybody wanted to be at the top. Few looked happy. No one seemed to be satisfied. Contentment was unknown. The people were much lighter in weight than those of the country from which I had just come. They were, however, very stylishly dressed. They really seemed to be on "dress parade." Some kind of display was to be seen about each inhabitant. At the same time all were very courteous in manner. Each one seemed anxious to please somebody else.

It was a country of society. Dinners, receptions, balls and exhibitions were very frequent. Horse shows, dog

shows and grand opera were remarkably well attended. There were very few healthy women to be seen. Late hours, tight lacing and fashionable dissipation very effectively told on the fairest faces notwithstanding the most skillful use of paint and powder.

Disease was very prevalent. Good lungs and healthy nerves were the exception. Night was largely turned into day. There was great professional and commercial jealousy. The people here reminded me of the French on our own world. Challenges and duels were very frequent. Both ladies and gentlemen wore their hats tipped slightly backward and to one side. Everything seemed to be more *artificial* than *natural* and more affected than genuine.

Notwithstanding all the superficial prosperity, great improvements, luxurious homes, rich dress and grand display, there was a *great amount of unhappiness prevalent*. It was not a happy land. Compared with the country of Self-reliance their condition was striking, even pitiable. *Perpetual strain* dominated reason.

Another noticeable thing was the number of titled men and women. Hon., Rev., Prof., Admiral, Lord, L. L. D., P. H. D., Count, Prince, etc., were very common. Another curious fact was that many, very many, wrote their middle names in full, leaving only the initial of the first; as J. Warren Holmes or E. Stoddard Cunningham.

(To be continued.)

## THE CELEBRATED CROW BAR CASE.

TOPEKA, KANSAS, Feb. 15, 1900.

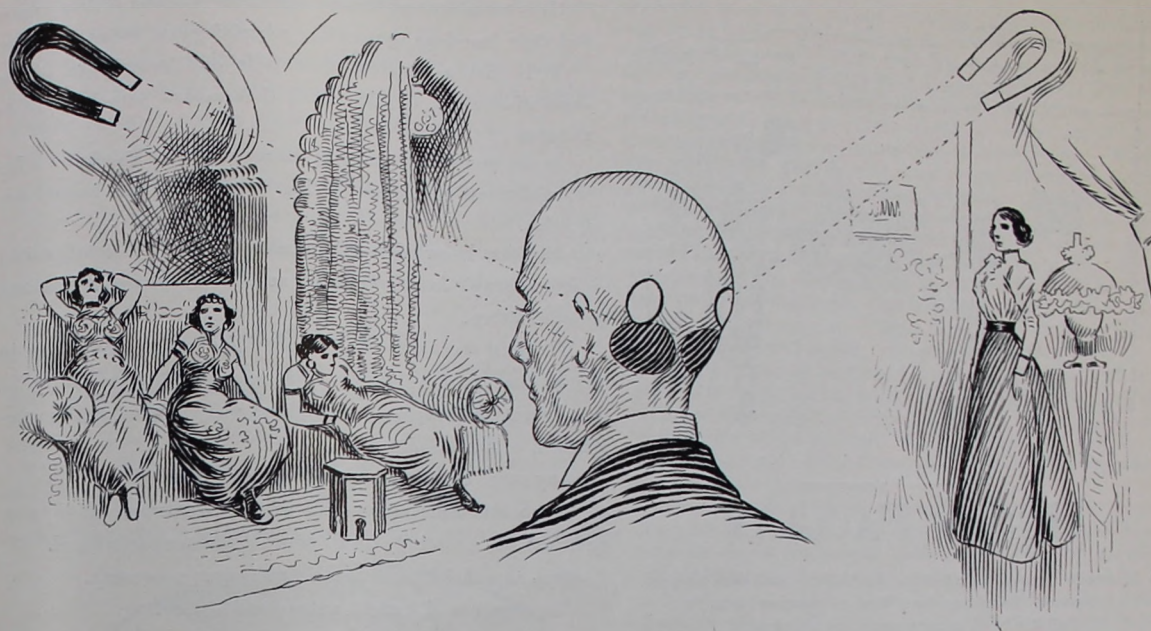
PROF. VAUGHT—*Dear Sir:* I desire through your paper to correct a false statement that for many years has been used as an argument against the localized function of the brain. Only a few days ago, I heard it made by one of the professors of anatomy in his lecture to the students of one of our western medical colleges, substantially the same as I had heard it over thirty years ago. It is the celebrated Crow Bar case. "A man in the East, while blasting rock, had a crow bar by premature explosion driven through the anterior lobes of the brain. The crow bar was 36 inches long, two inches at the base and one inch at the apex. The patient recovered and lived 12 years after the accident, and showed no loss of mental or physical power." Now I will give the statement as given to the world by Prof. S. R. Wells, through the *Phrenological Journal*, about 35 years ago. He went to the place where the accident occurred and made a careful investigation of all the facts. Here is, substantially, his statement:

"The man at the time of the accident was tamping the packing about a fuse in the rock with an ordinary tamping bar, 18 inches long, about three-fourths of an inch at the base and one-fourth of an inch at the small end. The explosion drove it through the outer surface of one of the anterior lobes, destroying some of the convolutions on one side, and also the sight of the eye on the same side of the face. Hence he had the convolutions in the opposite hemisphere to perform its functions of thought the same as the uninjured eye performed its function of vision. Had the tamping bar passed transversely through the brain destroying the corresponding convolutions on both sides of the median line then there would have been an argument against localized function, but the adversaries fail to state the direction which the tamping bar passed through the brain. Had they done so their unscrupulous thrust would have fallen under its own weight."

Respectfully yours,

FRANCIS M. GROVER.





### HUMAN ATTRACTION.

#### Monogamy vs. Polygamy.

We present this month a very interesting and instructive phase of the great question of human attraction. It is interesting from an individual standpoint, a social standpoint and just as interesting from an historical standpoint. It is the heart of the question of marriage. It is the bottom of it. Here are the two primary human elements that constitute the fundamental foundation of monogamy, polygamy and polyandry. Neither of these three questions could have existed but for these two fundamental faculties.

All customs are formed by primary faculties. The source of polygamy and polyandry is the elemental faculty of Amativeness. The source of monogamy is the elemental faculty of Conjugalitv. Amativeness is attracted to many while Conjugalitv is attracted to one. The former instinctively turns to free love, the latter to concentration of love. The former believes in expansion, the latter in taking good care of what you already have.

The conflict between these two kinds of human attraction has resulted in a great deal of human misery. Neither of these faculties has any sense, but each has a great deal of sensibility. Both are fundamentally sentimental. Neither alone is a guide to marriage. Both should have something to say about it, however. They are inferior faculties looked at from one standpoint. Amativeness gives the chief regard of one sex for the other as a sex. It is the sex faculty.

In connection with Conjugalitv it gives all of the attraction that one sex manifests for the other as a sex. To make it very plain and complete, if these two faculties were destroyed one would treat both sexes exactly alike. These two make all the difference in the treatment of sex that is known. Without these two faculties marriage as an institution would never have been. It could not have been. Without these two faculties there would not even be as much desire to marry as there is between two of the same sex, for there would be no desire at all, while there is sometimes considerable desire between two of the same sex to marry when one is very masculine and the other very feminine.

On the one side is there attraction toward sensuality, bigamy, free love, polygamy and polyandry. On the other side toward purity, constancy monogamy, home and duty.

Amativeness is inclined to unite with the lower faculties, Conjugalitv with the higher. Alimentiveness, Destructiveness, Secretiveness and Approbativeness go hand in hand with Amativeness. This means intemperance, infanticide, deceit and flirtation.

Parental Love, Benevolence, Friendship, Inhabitiveness and Conscientiousness go hand in hand with Conjugalitv.

This means home, sanctity, progress, culture and kindness.

For the sake of health, purity, progress, home and country may conjugal attraction win.

The organs of Conjugalitv and Amativeness strongly typified in the teachings of two great religions, Christianity and Mohammedanism. Conjugalitv, the faithful and life-long devotion to a single mate, forms the basis of the nuptial tenets of Christianity. Amativeness, the indiscriminate attraction toward any of the opposite sex who are pleasing, is best exemplified in the teachings of Mohammedanism. Conjugalitv exalts. Amativeness debases. Conjugalitv is pure and tranquil love. Amativeness is passion, it is the flame that dies.

Large Conjugalitv with small Amativeness idolizes and remains ever true to the first love—there is never room in the heart for another.

Large Amativeness with small Conjugalitv drifts into promiscuous love—faithless and fickle. It is the corner stone of the divorce court. It is the spirit that dwells in the sensuous ease of the Orient. It fosters polygamy. It builds harems. It created Mormonism. Conjugalitv, the Christian ideal, endows all womankind with perfect equality with man.

Amativeness, the Mohammedan view, regards her as a beautiful, soulless animal. It is worthy of note that Conjugalitv prevails not only in the higher developments of man but also in the highest types of bird and feline species.

The fowl, for instance, is a Mohammedan in his views. Not so the eagle, "king of birds." Naturalists claim that when once mated these birds remain together through life. The same is said of the lion, the foremost of the cat tribe—once mated, always mated. With the lower forms of the species "Mohammedanism" also prevails, as in the common cat, for instance.

(Continued on page 44)





## HUMAN FACULTY

A Monthly Journal devoted to the highest and best uses of all Human Faculties, and how to *measure* them in all kinds of men, women and children.

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### THE COMPOSITION OF A HUMAN BEING.

All of the essential ELEMENTS of which a human being is composed are now known. Each human being is composed of the *same number* of elements. These elements are *exactly* the same in *nature* in each human being. When once learned they are learned *for all time*. THEY CONSTITUTE THE ONLY RELIABLE BASIS UPON WHICH TO CONSIDER ANY HUMAN QUESTION. The consideration of any human question from any other basis is *self-evidently* speculative, assumptive, theoretical and *dangerously* unreliable. The very fact that a human being is *made up of distinct, individual* elements is of *vital* importance in the consideration and treatment of any human question.

To treat a human question from any other point of view is as unsound and unscientific as to treat the human body as a single organ and the material of the earth as a single element.

It is certainly our knowledge of the various bodily organs and their functions that *makes physiology of value*.

It is just as evident that it is our knowledge of the *chemical elements* of the earth that makes this knowledge valuable.

In the same sense and for the same reason it is knowledge of the *elements* of a human being that makes the knowledge of value.

All other knowledge of human beings, while of value, is *incomparably less valuable* on account of its *superficial* and *general* nature.

The *first step* that can be taken *by anyone definitely* in the treatment of a human question must of necessity be based upon a *clear grasp* of at least *one* element of the composition of human nature.

Any other course is *necessarily experimental*.

Up to this time almost all of the treatment of human questions has been indefinite, general and experimental.

Such superficial treatment is *no longer* necessary.

The elements of human nature are *known*.

They are *understood*.

They are as clearly understood as the letters of the English alphabet.

A clear grasp of these elements makes the *nature of human nature simplicity itself*.

*Obscurity* and *mysticism* are *absolutely banished* by such knowledge.

We have *considered* every word used in this article and mean in the most positive sense just what we say.

We fully know whereof we speak.

We have *conclusively demonstrated* all statements made.

It is deplorable, *extremely* deplorable, that this lack of elemental human knowledge is a general fact.

It is not simply a fact among the masses, but unhappily a fact among statesmen, ministers, educators, psychologists and reformers.

These elements *constitute* a human being. If it will make it any plainer we will say that they constitute the *human mind* in all races.

The human mind is the *standard* of measurement of all human questions.

To understand the human mind is to understand the elements of which it is composed.

These elements are inherited in different degrees of strength.

This causes the difference in talent and disposition, the difference in head size and shape, the difference in temperament, the difference in brain texture, and the difference in anatomy, vitality and physiognomy.

A *psychology* not based upon these elements is very *indefinite* and *unreliable*.



A theory of education *not in harmony* with these elements is *unconstitutional*.

No theory or system can stand that is not based thus, *because they constitute human nature* and necessarily decide by their *inherent nature* the needs of human kind.

They cannot be destroyed.

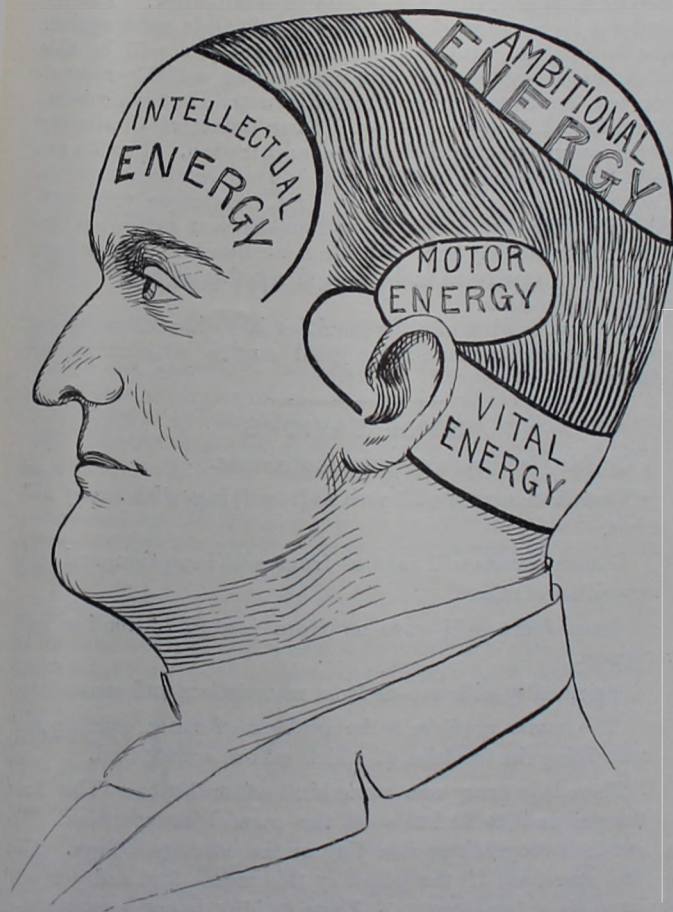
They are as indestructible as human nature itself.

The treatment of all human questions must *finally* and *inevitably* rest upon a thorough knowledge of all of these elements and their products.

### HUMAN ENERGY.

Human energy like all other human powers can be gotten at in the most *elemental* sense. It cannot only be analyzed fundamentally but it can be distinctly determined in kind and degree in a given individual. The superiority of Phrenology as a psychology is largely in the fact that it can be applied.

We will consider intellectual energy first. To clearly understand this is to understand the faculties that constitute



the intellectual part of the human being. It is made up of distinct faculties. Some of these are perceptive in their nature and others are conceptive and reflective. Individually they are Individuality, Form, Size, Weight, Color, Order, Language, Number, Locality, Eventuality, Time, Tune, Constructiveness, Mirthfulness, Ideality, Human Nature, Comparison and Causality. These might all be called intellectual faculties. The degree to which they are

developed in a man, woman or child is there intellectual capacity in itself. This will not necessarily cover intellectual energy, however. When these faculties are strong there will be considerable intellectual desire, which will lead to intellectual action, and therefore to a corresponding degree of intellectual energy. This might be called simply the energy resulting from an *innate* love of information. When these faculties are strong they wish to see, experiment with, gather, construct, classify and understand. They seek their various kinds of intellectual knowledge. They do this spontaneously. This is their gratification. They learn of their own accord. Then they have no ax to grind. They have no object in view except to *know*. When strong enough they will gather a great deal of information under very ordinary circumstances. They constitute then a strong degree of receptive power. They *take in* a great deal.

But if permitted to simply gather they will not accomplish very much. Their work will be very desultory. They will not necessarily complete anything. They will learn without any object in view. They will be spasmodic in action. There will be brilliancy and considerable originality but very little thoroughness.

Geniuses are nearly all spasmodic. They are even erratic. They are largely so because they have a predominant degree of some of the intellectual powers without the necessary foundation to make them substantial.

There is no will in these faculties. Alone, they cannot make an effort. They have no application except merely through their inherent desires. There is no force in them. Without other natural elements of which the human mind is composed little would be accomplished even with a magnificent degree of intellectual faculties.

Back of these are faculties by means of which they may be largely held to a given work. In the crown of the human head are four faculties that may be very properly termed *ambitious* in their nature. These four faculties together might be called *persistent ambition*. They are Firmness, Self-Esteem, Approbativeness and Continuity. When these four faculties are also strong there will be united to intellectual power an *ambitious* energy that will probably enable the possessor to at least accomplish as much again as he otherwise would with the same degree of intellectual capacity. These *ambitious* faculties are therefore great faculties of human energy. They cause one to strive. They cause him to try to excel. They cause him to use his intellect in some kind of a way vigorously so that he may rise to eminence. They inspire one to gather that knowledge that gives power. All who are highly developed in the crown of the head and in the faculties of Self-Esteem, Firmness, Approbativeness and Continuity are lovers of some kind of power. They wish to do a great deal. To do this they will not only use their intellectual capacity but they must obtain education. Many of the great men of the world have been so energized by this *ambitious* nature that they have risen to fame and probably made seventy-five per cent. more out of their native intellectual capacity than they otherwise would have made had these faculties been negative in development. Lord Beaconsfield is a good illustration. In fact all self-made men are practical illustrations of such.

Intellectual energy then may be largely determined by the amount of *ambitious* will brought to bear upon it. This starts the intellectual machinery and holds it steadily upon a subject or line that tends toward the *ambitious* goal. There will be a steady stream of *ambitious*, persistent energy sent down from this region of the brain to the intellect causing it to act more vigorously and very persistently.

Right here may be found the secret in part of why so many with good foreheads, showing great native capacity, accomplish so little compared with others who have not nearly so much native intellectual capacity.

(Continued on page 45.)



## EXTRACT FROM THE "LIFE GUIDE" OF P. R. J.

"You have a very distinct formation of brain. In size it is large enough to enable you to accomplish a great deal, but the proportion of it is against you. You are particularly defective in the *self-regulative faculties*. By the *change* of three or four faculties, however, you will be a very strong man mentally, and in very good condition. As it is now you are entirely too excitable and impulsive. You decidedly need more Self-esteem. There is a certain kind of force and will in you, but not enough cool self-control, pride, independence and dignity; you even have not nearly enough self-respect, and because of this your *health* is not good. You *lose* considerable vital force in *unnecessary* nervous excitability. You are too sensitive to criticism and ridicule. This sensitiveness arouses your *Combative*ness and *Destructive*ness, and these faculties are so strong that they give you a great deal of positive passion. They might be said to be *explosive*. When the feelings are used as impulsively and forcibly as you use some of yours there is a great deal of vital force burned up. This would approximately all be rectified by a stronger faculty of Self-Esteem. You should remember that Self-Esteem is the coolest faculty of the whole mental constitution. If it was in a positive condition in your mind it would save you at least 50 per cent. of excitability; this would increase your health very much. Your health is away below your constitution. You do not live nearly right. It seems strange that a man with your constitution should have the state of health that you have. Your nervous and vital systems are both out of order; they irritate each other. Your mental irritability inflames your vital organs, and in turn the vital organs inflame your mental faculties. To correct this you will have to use judgment and self-control. No medicine would do you any permanent good, and you never will have self-control until you develop the faculty of Self-Esteem. Fortunately you have a very strong faculty of Firmness. This is the faculty of persistence. With the knowledge that you will get from this "Life Guide" you should be able to systematically re-construct yourself. A man can do almost anything that he wants to do, or knows is best for him to do, with the amount of Firmness that you have. All that you have to do is to use your Firmness *wisely*. You have used it very unwisely in the past; you have used it in a kind of rebellious sense. You ought to use it now in the highest self-control and most progressive way. What I mean is this, that you have used it more in *resisting* than in *patiently going ahead*. You should use it in connection with Firmness, Self-Esteem, Casuality, Human Nature, Benevolence and Conscientiousness ALL of the time. When you use this combination you make good progress; no doubt you sometimes do. Then you are at your best. Hence, if you would use this combination systematically you would make wonderful progress. You would be 50 per cent. happier, 50 per cent. more healthy and 50 per cent. more successful.

You evidently do not eat wisely; you eat too hurriedly or when in a state of too much excitability. This prevents eating properly and also hinders digestion. You should masticate your food thoroughly and this requires coolness and self-control. You ought to make a business of eating for good health; neither eat mechanically nor simply for pleasure. Your circulation is not nearly what it ought to be with your strong faculty of Vitativeness. The reason it is not is on account of your digestion in part, and your excitability also. All kinds of excitability hinder complete circulation because *they destroy the equilibrium of the blood*. In a tranquil state the blood will flow almost equally to every part of the body, but when any one special part is excited the blood proportionately flows there and hence destroys equal circulation. Self-control will improve your circulation also.

Your breathing power is not in first-class condition either. Naturally you have good lungs, but not having healthy Amativeness and general good health your breathing is not what it should be. You ought to live out-of-doors as much as possible and cultivate Self-Esteem to improve your lungs. Self-Esteem is the best lung protector and shoulder-brace that you can obtain. When you improve these three vital organs you will decidedly improve your general health, because all vitality directly comes from the positive force of Vitativeness, Amativeness and Ailmentiveness. They are not weak constitutionally in you but simply somewhat perverted. You seem to be your own worst enemy. If you had the health that you have constitution, and then the self-control to hold this degree of health, and use your faculties, you would certainly make almost a magnificent success; but you can attain this. You ought to attain it in a comparatively short time.

You are naturally fitted for an active life. Under no circumstances should you be confined to clerical work. You are not directly fitted for business, but you are better fitted for managing some part of business than you are for anything else. You would not make as good a success, however, in business for yourself as you would for some company, but you would make a better success in wholesale business for yourself decidedly, than you would in retail work. You are not fitted for retail work. Your disposition is more against than for you, but with proper self-control you will be able to accomplish a good deal with your strong selfish propensities and sentiments, like Combative, Destructive, Firmness and Approbative. Your defective Continuity hinders your patience and slow concentration. You do not do justice to yourself in thorough study or intellectual work. Your temperament being motive first, overcomes your mental concentration to a degree, and makes you somewhat impatient to positively act. At the same time you have enough intellectual capacity to make a good scholar, if you had the patient application.

The combination of your faculties is rather an unhappy one. You are too much like a good engine without an engineer."

## SOME SAVIORS.

Causality will save us from foolishness.

Conscientiousness will save us from lying, dishonesty and crime.

Human Nature will save us from self-deception and the imposition of others.

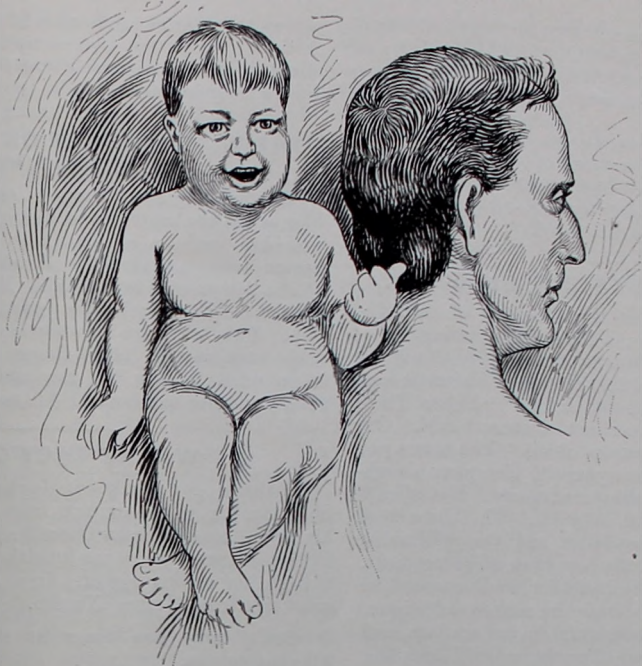
Benevolence will save us from brutality, malice and revenge.

Spirituality will save us from materialism and sensuality.

The human problem is the problem of using, guiding and controlling the faculties of which we are constituted.

There is in every one some kind of ambition. The first thing to do is to find this in the mental constitution. To get the strongest response play on the strongest keys. Get the attention of the child by this means first and you will have his or her interests. Even an idiot is not a *total* idiot. It could not be in existence at all if it was a total idiot. It has all the faculties that Gladstone had in a germinal or rudimentary state, and they can all be called out. In such cases we have to deal with *what is* before we can develop anything more. What the child naturally possesses is the *basis* upon which to *build* and develop all of the other faculties. No one then need be lost.





"WHERE I TUM FROM."

## A WISE BABY.

Here is a picture of a wise baby. He is also healthy and happy. *He knows where he came from.* Would that all babies knew.

### WHEN THE FACULTIES HATCH.

There has been a great deal written about the *periodical* development of mind. There may be considerable in this. We do not positively question it. Yet it is like all other efforts that are made to understand mental evolution in children unless it is based on a knowledge of individual faculties. The development of a child's mind in an unfolding sense may be like the evolution of the race. Be this as it may one can get at the question much more definitely by understanding the distinct nature of the forty-two faculties that constitute the child. These faculties ripen as it were all the way from birth to thirty.

Vitateness is probably in action even before birth. It might be called pre-natally active. It is the instinctive love of life and objection to death. It could act without question even before birth. Immediately after birth Alimentiveness is called into action. It might be termed a baby faculty so far as reaching maturity is concerned.

The next faculty to act is very probably Destructiveness. This faculty will unite with Alimentiveness and make the little one struggle forcefully when he becomes hungry. If it is only a struggle in crying, yet it is a strong baby struggle. He may even use a little Combativeness in resisting his baby clothes. Combativeness is a resistant faculty. All parents know how babies are inclined to uncover themselves and resist forcefully too much restriction. They could not do this without positive action of Combativeness and Destructiveness.

Immediately after these the faculties that are active or easily called into action are the affections. This is a necessity. There must be reciprocity between the mother's affections and the child's for growth and proper development. It is not long, however, before the child opens its eyes. This immediately opens the objective world to its intellect.

To understand individual things, shape, color, distance, size, place, number, the perceptive faculties have to act; therefore, the perceptive faculties are called into action necessarily before the reflective faculties. After the child has gained by experience and observation considerable knowledge of the properties and relations of matter it will have a basis upon which to use its reasoning faculties. Then it will begin to think. About this time it begins to study the face of the mother, father, brother, sister, and visitors. This necessitates the faculty of Human Nature. The child is therefore a character reader. This shows that Human Nature as a faculty is early in action. We used to hear about the "age of reason." The age of reason in children may range all the way from about six months to sixteen years according to the original degree of reasoning power in the child.

After the perceptive and reasoning faculties are called into action the ambitious ones will respond. Approbateness can be aroused as early as six months.

Children are often flattered through this faculty before they are a year old. Not only is this a fact but the child will by its appreciation demonstrate the truthfulness of it.

The last faculties to come into vigorous action are the moral sentiments. Benevolence comes into action before Conscientiousness and Conscientiousness often long before Spirituality. Very probably the most latent faculty so far as time is concerned is Spirituality. Sometimes this faculty does not act to any conscious degree in one before the age of twenty or more. Then it may burst out very suddenly and will in part account for the sudden changes in character that are to be found in religious conversions and special psychological experiences.

Therefore we might say that the faculties *hatch out* at different ages. Some time in the future we will have much more to say on this subject.



A HAND WITHOUT A FINGER.  
 ANATOMY WITHOUT A BONE.  
 LANGUAGE WITHOUT A WORD.  
 CHEMISTRY WITHOUT AN ELEMENT.  
 MUSIC WITHOUT A NOTE.  
 ARITHMETIC WITHOUT A FIGURE.  
 PHYSIOLOGY WITHOUT AN ORGAN.

*Theology, psychology, sociology, criminology and anthropology without a faculty are not any more complete and useful than the above, in the condition stated.*

### STILL GUESSING, GUESSING, GUESSING.

Still guessing. Guessing at the functions of faculties. Nearly everybody guessing. Teachers guessing. "I guess I will try to govern him in this way." Many are guessed into misery. Guessed into disease. Thousands have guessed themselves into trouble and defeat. "I guess I will study Law." This is ninety per cent. a guess world. Our Physicians are the worst guessers of all. You guess you will marry this man. You guess you will give your daughter a musical education. Go ahead and guess. But always remember *that you do not have to guess*. The materialist guesses that there is no immortality and the spiritualist guesses there is. Guessing at the best form of government. I make a guess that I am sick and send for the Doctor and he makes a guess in regard to what is the matter and misses, and the Minister comes and guesses that he can save me, and out I go into the greatly guessed-of world, where I may find that all of my own guesses were away off. Marriage is a guess and the majority of children are guess productions. We are guessed into trades and professions.

We have hundreds of guessers at political economy, while they have not five per cent. of real basis to build on. No wonder there is so much misery in the world.

### HUMAN NATURE AND HUMAN CHARACTER.

Human nature is that which is *common* to the human race. It is *racial* character. Human character as the word is commonly used has reference to the character of the individual man or woman. While the individual man or woman is endowed with all of the elements that constitute human nature in the race, at the same time in the individual it is *individualized* character; in other words, it is the character that is the result of a *certain combination* of the fundamental elements that constitute human nature. At the *bottom*, the nature of Lincoln was exactly the same as the nature of Aaron Burr. Each was made up of the same fundamental elements; therefore human nature is fundamentally the same. At the same time the *character* of each was fundamentally different. The reason that human nature can be fundamentally the same in all human beings and there be a great difference in human character is in the first place due to the *plurality* of the individual faculties of which human nature is composed and in the second place that these faculties are received from ancestors in *very different degrees* of strength, which permits if it does not cause a special individual composition or combination. This individual composition, made up of fundamental elements that are common to the entire race, is, correctly speaking, individual or human character. The variation of these is well-nigh unlimited. Therefore the study of human nature is one thing and the study of human character another thing. One may understand what human nature is in the most scientific sense and still not be a good judge of human character.

There may be said to be as many kinds of human character as individuals. To read human character then is to find out what a given individual is composed of and the individual strength of each faculty, which at the same time

shows the relative strength which results in a special combination. When this is accomplished one understands an individual man or woman correctly. Otherwise he is simply somewhat guessing.

### THE WISE UTILIZATION OF OUR NATURAL ENDOWMENTS.

We are very sorry that not one man in a million knows how to get the most out of his natural endowments. To one who has made a special and very complete study of the human brain and mind the blindness, folly and foolishness of the human race is fearful. More than one-half are mislocated. The majority are positively misdirected in education. Thousands are unintentionally mistrained and often in the very way to defeat them. There is but one way to know what is best for any one and that is to thoroughly understand the make-up of his mental constitution.

### WHERE THEY GOT THEM,

Webster got his great logical powers from Causality; Sheridan his great courage from Combativeness; Whittier his great honesty from Conscientiousness; Elizabeth Stuart Phelps her great spiritual intuition from Spirituality; Henry George his great sympathy from Benevolence; Lincoln his great tact from Human Nature.

Don't tarry too long at the *watering place* called Alimentiveness.

Don't live down in the *dark, boggy lowlands* of Alimentiveness, Acquisitiveness and Secretiveness.

A tendency always has a specific source—some specific *faculty*.

Take the faculty route when you wish better health.

Go via. faculty to reach the land of happiness.

The key to success is in a predominance of certain faculties.

### DON'T GET OFF AT BUFFALO.

Get off at Causality if you wish to be wise, at Locality if you would find your way, at Conscientiousness if you would be happy.

### HUMAN ATTRACTION.

(Continued from page 39.)

Readers of HUMAN FACULTY have doubtless heard the endless discussions that ever arise in regard to the existence of such a thing as pure love. The man who has Amativeness developed in excess of Conjugality will scout the idea. To him it will seem the most absurd of absurdities. He can conceive of no such thing. To him love is animal passion pure and simple.

His opponent who has Conjugality in excess will argue vainly. Mr. Amativeness can never understand, because he is nearly void of the faculty which would enable him to comprehend.

Certain faculties have certain duties to perform in the mental economy and should be in their proper places. We would put *no one faculty* at the helm. We would put a *combination* at the helm of the *mental ship* that will give the soundest, best and most rational judgment in all cases that can possibly be gotten by a union of any of these faculties. We have studied the environment of the human. To meet this environment in all of its phases I have at last found faculties that can successfully deal with it without a struggle. To put it differently there is a *constitution* of the human faculties that will meet every requirement of the universe happily, courageously, healthfully and successfully.



## HUMAN ENERGY.

(Continued from page 41.)

Intellectual energy then should be considered by all phrenologists in determining the career of a given individual. There is not always nearly enough ambitious energy to cause one to use his intellectual capacity to its full extent.

But one may have both of these sections of the head and departments of the mind very strong and still not be very energetic intellectually. He may be very defective in executive energy. The two principal elements of executive energy are Combateness and Destructiveness. With these very weak with the other two departments strong there will be a quiet kind of intellectual energy but not a forceful kind.

One with the first two departments strong might make a successful journalist or author but that even would be somewhat doubtful. At least such a man would turn off very little work in a given time. He would be slow. What is called active energy would be wanting. The moving or motive energy in one may be principally found in Destructiveness and Combateness. These added to the first two departments will give one the necessary force in a mental sense to powerfully use his intellectual faculties. He will hammer away with great forceful blows. He will not simply be energetic in the application of his knowledge. He will be a positive promulgator of something. He will drive his intellectual powers forward and execute a great deal. He will be an active leader among men. As a speaker he may have great courage and aggressiveness. Aggressive energy can only be had by having a large degree of these two faculties. Otherwise one's intellectual efforts are tame. They are not energized by those two faculties that constitute force as nearly as it can be defined mentally. In other words, no one can strike a hard mental or physical blow without a strong degree of Destructiveness. This faculty more than any other is endowed with what may be called force. Assisted by Combateness there will be courageous, aggressive force. United with ambitious faculties one will have self-reliant, persistent force.

These three departments, working in unison, will usually give one great intellectual energy. The intellect will be run to its highest capacity. It will turn out a great deal simply because it will be pushed ambitiously and forcefully into action.

While all of the above is true yet it is conditionally true. After all it depends on vitality. None of the faculties mentioned produce or possess any vitality in and of itself. If it was not for three other faculties there would not be any human vitality whatever. Hence, before the intellectual, ambitious and motor energies act they must be supplied in a nutritive way by the vital energies. These vital energies are positively in the three vital faculties, to-wit: Alimentiveness, Amativeness and Vitativeness. Vital energy is therefore absolutely necessary for intellectual energy. It is the very foundation of intellectual action. No vitality, no action of any kind. All action is primarily based upon vital action and vital action can be only because of the existence of one or all of the three vital faculties. One might have a very strong degree of the intellectual, ambitious and motor energies and have the ability, the desire and the mental force to act energetically, even powerfully; but without a strong degree of vital energy to sustain the mental energy in action there could be but little mental action.

These vital energies are found in the section of the brain illustrated in the figure. The location of all of these energies may be quickly and absolutely demonstrated by observation.

It might be said in explanation that there are those highly endowed with ambitious, motor and vital energy with only

a moderate degree of natural or native intellectual capacity who accomplish fifty or seventy-five per cent more than others who have a great degree of intellectual energy and have not the ambitious, motor and vital energies to push and sustain the mental energy.

Not always will a good forehead certainly indicate great mental action. The principal source of action is back of the forehead. If the three divisions named here are weak one may possess a great degree of natural intellectual capacity and accomplish comparatively little because he will not put this natural capacity into complete execution.

With the four departments of energy all strong there will invariably and inevitably be great intellectual energy. It will not be without a purpose, nor spasmodic, but will be held persistently and forcefully upon some subject, and being fully sustained by vital energy will result in a great amount of intellectual thought work.

To be sure of the productions of the human brain in a mechanical, literary, scientific, commercial effort is to take under consideration the four kinds of energy named. To be sure of anything human is to get at all of the sources. While these four kinds are not all of the sources of energy, they are the principal ones. They can be depended upon. There will be great mental activity without any question when these four divisions are strong.

This article will explain why many that are expected to accomplish a great deal fail to do so. Either of these four departments being defective will permit one who is otherwise highly endowed to fall far behind another with the same ability in an intellectual sense, but who is endowed with a strong degree of the other three.

Every human being should be so constructed that he can get the hundred per cent. from his native faculties. One may be lacking in only one of these, like Self-esteem, and be so wanting in self-reliance and self-respect that he does not get over one-half from his natural talents.

## COST OF IGNORANCE.

Human selfishness has a tendency to increase human selfishness. It may be a very ill wind that blows nobody good, however. Selfishness supports every lawyer in the country. If all were governed by kindness and justice the legal profession would be a thing of the past. Ignorance supports every physician. If all people knew phrenology and physiology thoroughly the doctors would have to go. They might turn about and teach the people how to live healthily. That would be a great deal better. What we need is true teachers of health, self knowledge and self cure. A large per cent of humanity yet live upon the imperfections of the others. Why do we have law? To restrain the peaceful, humane and honest? If Benevolence and Conscientiousness were predominant in every human being we would not need a single doorlock, policeman, lawyer, governor, senator, king, queen or president.

## THE BEST WAY.

The development of the intellectual and moral faculties to a guiding and controlling degree is the only thing that will save the human family from disease, poverty, injustice, war, vice, crime and general unhappiness. Our solution then of the problem of human life is to discard all theories and faiths and isms and give all a thorough knowledge of the constitution of the mind, and then they will see that their own disease, poverty, ill success and unhappiness is principally within, and that there is no way to prevent these but by rectifying their own minds.

With this knowledge, teacher, preacher, reformer and parent can accomplish 90 per cent more than they do now and thus in a few years the most enlightened countries would be comparatively free from disease, vice, crime, injustice and poverty.



## WHAT OF THE FUTURE?

Not of the future in another world, but the future of the human race in this world. Eternity has been picturesquely described as like the wearing away of a vast mountain of granite. Once a century a bird alights on the mountain crest and picks at the rock. The time which it takes the birds to wear to its base this great mountain is as nothing compared to eternity.

So, having this vast ocean of time before us, why need we haste about bettering our condition? Why not lay back on our easy chairs and let evolution, in its methodical way, do the work? Why need we worry and put wrinkles in our foreheads and gray hairs on our temples over the state of our fellow beings?

Ah, if every member of the human race was comfortable, if we all had even our most urgent wants provided for, then we might rest in our easy chairs and dream the time away.

But some, to-day, are in the direst want—even starving; some are rolling in plenty, aye, even in gluttony. Some are mentally starving, others are crammed to suffocation with learning. Some are being dragged into the mire by their own strong passions; others are so passionless that they have no feeling or sympathy whatever for their fellow beings.

This state of affairs causes acute suffering, and the benevolent members of the human race cannot look upon such things and rest content.

We believe firmly the time will soon come when there will be an end to war. Without stopping to discuss the merits of the case, we may say that we all sincerely deplore the present wars being waged by the two most highly civilized peoples on the globe.

We trust the new century will not be very old before a great Peace Pact shall have been matured and signed by all the nations of the world. It is the hope of every sincere well-wisher of the human race that disarmament will then become a fact, and the money drawn from the people to support standing armies will be otherwise used.

Then will come the reign of better sense—of common sense. Then may we see the rule of our higher faculties. We do not mean by this that we expect a race of nambypambys, of feminine men, of feeble weaklings. No, but we do expect to see men whose benevolence is greater than their hate, whose strength is forever at the service of tenderness and mercy. We expect to see the faculty of acquisitiveness become a slave to the race and not one of its leaders; the faculty of approbateness whipped into its place, and not allowed to parade its pretensions everywhere; the faculty of amativeness curbed and mastered and not be permitted to bring human beings into the world foredoomed to lives of misery. And out of this evolution will come the future leaders—the great generals, the true warriors. Generals who will not lead their men to slaughter, but who will lead them so that one battalion shall supply to another battalion the things that each have hungered for; so that the poor and lowly and toil-stained may fall heir to some of the delights in this life, instead of most of its misery.

We have need just now of strong men; men of force, yet with patience; men of natural prudence, who know the true value of a dollar, not for the dollar's sake, but for the sake of the power it wields; men with all these traits and yet with one other faculty stronger than all the rest—that of Benevolence.

This is the kind of men we need just now. Powerful, aggressive, prudent, patient men, whose benevolence is greater than their love of display, greater than their thirst for fame, greater than their desire for favor, even though it be of kings or queens; men who listen to the divine spirit speaking through their higher faculties, and who will work to lead the race to reverence the universe; to lead it to love, to music, to art, to literature, to ideality, to order, to reason and to justice.

W. J. SHERWOOD.

## HUMAN ANXIETY.

Human anxiety like all other human facts has its source in specific faculties. The central faculty of anxiety is Cautiousness. This faculty alone is responsible for the larger degree of it in anyone. In connection with any other strong faculty it will produce a specific kind of anxiety. In connection with Acquisitiveness it gives business anxiety. In connection with Vitativeness, anxiety about death. In union with Parental Love, parental anxiety. If it unites with Approbativeness there will be some kind of sensitive anxiety; in other words, one will feel very much afraid in advance lest he should fail in some public work where he may be criticised. When one is about to make his maiden effort in declamation, elocution, dramatic art or oratory, these two faculties will produce a great deal of anxiety lest he fail. In fact, these two together can be definitely and positively said to be the principal sources of anxiety. If Benevolence, Friendship, Conjugal love, Amativeness and Parental Love are very strong, in union with these two, there will be a great deal of affectionate, sympathetic anxiety in regard to the welfare of kindred. Thousands have acutely felt this type of anxiety without knowing just where it came from.

Another kind of anxiety might be very well illustrated just now by the Boer-British war. It is an anxiety that starts in Approbativeness and is aggravated by Cautiousness, while the faculties of Inhabitiveness, Vitativeness, and Acquisitiveness play a very important part. Any type of anxiety then may be fundamentally considered. It may be gotten at exactly. One will not be anxious in any fearful sense without Cautiousness. Neither can one be anxious in the humiliating sense without Approbativeness.

To these two faculties, then, add any other strong faculty and you have the specific type of anxiety and therefore will understand it distinctly.

To counteract or offset this anxiety one should use Combateness, Self-esteem, Causality, Human Nature, Firmness and Hope. By means of these one is enabled to meet all such conditions philosophically, cheerfully, courageously and firmly.

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